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K R M. THE
MEANES
OF
Preventing, and Preserving from,
and CUREING of that most Conta-
gious Disease, called the
PLAUE.
WITH
The Pestilential Feaver, and the fear-
full Symptomes, and Accidents,
incident thereunto.

Also some Prayers, and Meditations upon Death.

*By one who desires it may bee for the glory of God, and
the good of all Peoples.*

Amos 3. 6.

Shall there bee evil in the City, and the Lord hath not done it?

L O N D O N ,
Printed for *H. Million*, at the Half Moon in the
Old Bayley. 1665.



THE
EPISTLE
TO THE
READER,

Kind Reader,

I Must begge one thing of thee, if God by his Providence glance thine eyes upon this little peec, to read it throughout, for it is intended for the general good of all, and especially for the Poor. I desire thee not to slight this opportunity put into thy hands, for thou knowest not how few dayes may passe over thy head, but thou thy self, or some of thy Friends, may perish for want of such Directions as this small Treatise can afford thee; which under God, may bee an Instrument of much good unto thee, or thy Friends. This I do promise thee, that when thou hast bought it, thou wouldest not be without it for three times what it cost thee. Therefore neglect no opportunity wherein thou mayest bee doing good. Some may say, this is a little Pam-

To the Reader.

plete, there bee greater Volumns both of Phyfick and Chyrurgery, published by men of known Abilities: To this I may answer, that the wifest men feldome judge of things by bigness, but trying all things, they embrace the best; And again, the poor are locked from them severall waies.

First, they are in Latin, so that the poor cannot read them: Or suppose theres are enough to be bought in English, sure I am, the prices of them are so high rated, that the poors purse will not bear it.

Here kinde Reader, thou mayest haue Directions that tend for the good of thy soul, as well as thy body; And if thou reapest any benefit by this little piece, return the praise and the glory of all unto God, then haue I attained the expected end of this my labour; Farewell.

M. R.

The

THE
Means of Preventing, and Preserving
from, and Curing of that most Conta-
gious Disease, called the
PLAUE.

The Plague what it is.

THe Plague is a Disease Venomous and Contagious and hateful to mankinde, and deadly for the most part, accompanied with grievous sores, as Carbuncles, Botches, Blains, and also spots, and discolorings of the skin, by ancient Writers, called *Pestilie*, and in English, *Gods Tokens*; For the Pestilential *Bubo* and *Carbuncle*, are more manifest signes of the Plague, than the spots, for spots are seen in Feavers, which are not Pestilential.

The Plague may bee fitly called the Rod of God, for the sins of the World: The word Plague, signifies, a wound, a stroke, or a hurt, for whosoever hath this disease, hee is wounded, plagued, stricken, and that by God, it is a killing Disease, fearful to man, unawares seizeth upon mans Body, sleeping or waking, and being once entred, produceth deadly accidents, it is compared with the *Basilisk* that killeth man by his sight, looking upon man; The Plague killeth those whom it breatheth upon, no man can account himselfe free from it.

Many learned Writers to bifie this Disease proceed from the influence of the Heavens, so that, by their great distemperature the Ayre is Poysoned and infected, which wee are enforced

to receive into the secret Closets of our Bodies.

What salary have wee then, or what can be a more fearfuller enemy to man, than Pestilential Feavers? which seizeth upon man as a Thief, at unawares, and lurketh in every corner of the House, in his Secret Chambets, threatening to take away his life; when he least mistrusts; ~~yea~~ when fast asleep; Such is this horrid Disease, from which God in his mercy deliver us and our Land.

Of the parts of Mans Body the Plague invadeth.

Three parts Subject to Infection, the Animal, Vital, and Natural facultie, which have their Seats in the Brain, the Heart and the Liver; on one or all those the Infection seizeth upon, and once entered, triumpheth over the whole body of man to his destruction, if God bee not more merciful in his Preservation.

The Plague is a Feaver, hee that hath it, is not without a Feaver, neither is hee freed from the danger of this Feaver, till one, or more than one of the Crisis happen; for until the Booch, Carbuncle, Blain, or Spots manifest themselves, no account can bee given, what will become of the Patient; Wee may expect death, the distemper continuing.

Symptomes of Recovery.

The first is this: If a digestion in Nature follow, and the Feaver cease, the sick rest, a Booch come to good perfection, a Carbuncle to separation, and the Blains drying, and withersing, and cheerfulness appearing, then wee may hope the worst is past.

The causes of this Disease.

And that is the sins of all people; Sin makes God Execute this Judgement upon a Nation; *Shall there bee evil in a City, and the Lord hath not done it.*

Now God can put the Host of Heaven in order, to fight against us, and wee have no way to escape his Judgements but by Prayer and true Repentance, and this is that, which brings a blessing upon the means you use for your Recovery.

The terrestrial Causes of the Plague, are these:

Vapours from stinking Ponds, Ditches, Dung-hills, Sinks, Channels,

Channels, Vaults, unclean Slaughter-houses of Beasts, dead Carrasses of Men; Stinking Fish, Fowle, anything that hath contained life and is puttified; and in great Cities, as in London, unclean keeping of Housers, and Laines, Alleys, and Streets, from these recited, and the like venitious Vapours by the warmth of the Sun exhal'd, Infects the Bodies of Men, and produceth the Plague, which once produced, is too apt to spread it self, and become popular, as experience sheweth.

The Accidental signs of the Plague as in England

They are various, and unconstant, not in all persons alike; but to speak in general:

The first appearance of the Plague, doth appear either cold, or pain in the heads, and in the stomach, and sometimes in the back, and then too it is an Ague, and little feare'd, till it be too late. Those whose pains begin with this back, with these kind of beginnings, are more hopeful of healing; others when it beginneth with pain and giddiness of the head and stomach, and others complain of Pain with great heat inward, in the stomach, and intrealls; When the outward parts are chill and cold, ready to shakel, and diuise it, as in bloud and sweat. Again, Some in the beginning complain of great thirst, others of shortnes of breath, swelling and sorenes of the throat.

Again, some are taken with desire of sleep, and infrequent yawnings, and it is unsafe to let these sleep before they are well sweatēd. And therfore my desire is, that you would not delay, but apply this Medicinal

Take of Cedory in powder half a dram, common Treacle half a spoonful, white-Wine Vinegar three spoonfulls; Take this upon any Infection of the Plague, as soon as you are sensible of it, and sweat atpon it, as long as the spirits will beat it; Repeat this over, oftē, to make the cure absolute; drinke with it Posset, Drinke, or Seal Broth, as in other courses of Physick.

Now as touching signs, and accidentes of this Disease: No man can speake of any terrible symptome, sign, of any Disease whatsoever, that hath befallen any man, but the like hath been seen in some one person or other sick of the Plague, and therefore it is called the sickness, as comprehending all other sickness in it self.

As namely, when the Patient is possessed with soundings, and faintings, and cold and clammy sweat, often changing the countenance, vomiting of slimy, sharp, and ill-coloured flegme either greenish, yellowish, blackish, or blood-coloured. Saines, or voiding of excrements disordered, and discoloured, either fatty, blackish, unctious, or unnaturally stinking, Convulsions, contractions of the Nerves, grovelling, and piddling with the fingers, as plucking the Bed-gloaths.

We shall speak something of the three great outward signs of the Plague.

Imprimis. First the Bubo, these Buboes, or Boyles, or Pestilential Boches, commonly happen in the Emanustorics, Sinkes or cleansing parts of the Body; as the Artist termes them, and seldom elsewhere if they be Pestilential; Namely, they come in the glandulous parts, under, or bohinde the ears, in the brain bee oppresst, which is the place by which the brain, if Nature bee able, driveth out the Venome, or, (Boysonous) Infection which would kill the whole Body.

In the second place, it cometh under the Aym-holes, where are certain small Glandules or Kerigels, and torturall, passing the heart sendeth out the venomous vapours, or offending matter, which suddenly groweth there to an Imposthume, Botch or Boyle. The third and last place where the Bubo Pestilential cometh, is in the Groin, where when the Liver is opprest, and Nature strong, she sendeth forth the Disease or botch whither, and this is the third part where the Botch appeareth.

The second outward sign of the Plague, is the fierce burning Carbuncle, called the burning Cole, which happeneth in every part of mans body, without Order, Rule, or Controule, within the body, as well as without, it does appear, first inflamed, hard in the midst thereof, with a burning pain, afflicting the sick like the burning fire, and itching much, which if scratched, will come forth, a redish, yellowish, dusky colour-ed Icou, and sometimes the pain is so great, the Patient will grow mad.

The

The shape of this Disease is somewhat round, and the colour uncertaine ; sometimes it is pale, sometimes reddish, sometimes black, or purple, or greenish, and the two last colours are most fearful, and therefore in the beginning of this Disease sweat the Patient well, if it appear greenish the Party commonly dyeth. Thus much of the Second principal signe of the Plague.

The third signe of this Disease is the Blaine, whereof some infected have many, and some againe not one ; and this Disease is a painful angry Push, somewhat like the small Pox , but in colour more red or cloudy, seldom transparent as a small Pock usually is, but farre more painful ; some have them big, and some have them little, with a small head, of an angry blew or reddish colour, sometimes of a lead colour, hard, or fleshy, growing upon a large root or stool ; this Disease is found in every part of the body, but this Blain seldom killeth or hindreth the cure of the disease. So much for the third signe, the Blaine.

The fourth signe of the Plague, is the Mark or Spots, called *Gods Tokens*, but not alwaies certaine signs of the Plague, nor of death to the Patient, as some ignorant Nurses, nay most Nurses imagine, for many have Spots of severall forms and colours when venomous Feavers reigne, and yet not the Plague ; againe, many have suspicioous and fearful Spots, which the Vulgar terme *Gods Tokens*, and recover, and live many years after to Gods glory ; these Spots are upon some bodies like Fleabittings, in others larger, in some as bigge as a penny, their kindes in some like Freckles, sometimes found upon the Breast, sometimes upon the Back, the Armes, and Leggs of the Patient, they are in colour blewish, and of a sad red, sometimes of a lead colour, and of a purple colour, they are without paine, but many times the very sight of them to the Patient causeth fear, but let me desire the Patient to fear his sins more, and use the means, and by the help of God you may doe well. By the way, some Doctors will give this advice, to fly from the place visited, and that quickly, and that farre, and tarry long from the danget the infected are in, where it reigneth, I

deny not, but they are good Rules, but remember our God is every where; now let him that flieth fly from sin, from all sin by true repentance, and this is the safest way, the best way to cast anchor in Christ, and depend upon Christ.

Things to be avoyded in time of Plague.

1 Every fumeſt is uneaſie for Nature to digest, and may prove vicious; in contagious times beware of raw Fruites, of Oysters, Muskles, new Wines, or the like novelties, as Millions, Musk-millions.

2 Beware of being abroad too early, or too late, in times of contagion; obſerve a good custome with your owne Bodies, doe not ſuffer the body to be too coſtive or over-much bound, neither is it ſafe to keep a mans body daily in purging, no nor in daily looſeneſs, for it is not good nor ſafe; neither Bleed but by good advice if it may be had, no not before nor after Sick-nes, for leaſtlye effects doe enſue ofte by unadvised bleeding, and purging in contagious times; now Preservatiues are put before Curative Medicines, in the diſeafe of the Plague, by moſt Learned men the reaſon is; as well concerning the Sick, as alſo their friends and attendants, therefore it is not ſimilis to begin with things that preſerve from the infection, and one is to correct the Evil Ayre in houſes.

A Remedy againſt the Infecſion.

Take a handful of Rue, and put it in a Gallon of Vinegar, and drink three ſpoonfuls in a morning, in half a pint of wormwood-Wine, or dip a peice of Bread in the Vinegar only, and eat it; take Figgs and ſteep them in Rue-vinegar all night, eat two or three in the morning fasting.

A Remedy if you are infected.

Take a penny-worth of Venice Treacle, and mixe it in two or three ſpoonfuls of Dragon-water, and drink it off and ſweat.

For the prevention of the infecſion of the Plague, by John

*Jones Gentleman, Apothecary to his
Majesties Household.*

Take two quarts of the patet White-wine Vinegar, and ſleep in it Juniper Berries four ounces bruifed, and half a handfull

ful of Angelica stalkes, after twelve hontes infusion, adde to it a quart of the purest Rose-water, then straine it, pour it upon half a handful of red Poppy-flowers, and half an ounce of Coacheneal, and half a pound of the best double refined Suger, dip a peice of bread in this every morning, and eate it fasting, for prevention.

Doctor Miron's Receipt against the Plague.

Take one handful of Wood-sorrel, half an ounce of Pom-citron-seed bruised, half a quarter of an ounce of Hart's-horn, and a few Marigold flowers, boyl all in three pints of Posset-drink a little while over a gentle fire, and then take them off the fire, and let them stand until they bee almost cold, then straine out the Posset-drink, and then let the Patient drink thereof bloud-warme half a pint in two or three hours, or oftener if the Patient desire it; the Patient is not to eate or drink any thing else during this distemper, other than Water-grewel, without any bread, butter, or sugar in it; this by known ex-perience hath recovered those which have been raving mad.

Another for the prevention of the Infection.

Take every morning the quantity of a Nutmeg, and at night when you goe to bed of this Electuary.

Take Conserve of Woodsorrel one pound,	
which will cost	2 s. o. d.
Cytron Bark beaten small, four ounces	2 s. 8.
Juyce of Kermes half an ounce	o. 3.
Diascordiam one ounce	o. 6.
London Treacle one ounce and half.	o. 6.
	5. 11.

Bear this into an Electuary with six ounces of the sirrup of the juyce of Cytrons, and take it as above mentioned.

Another when any is infested.

Take half a quarter of a pint of Canary, half a spoonful of Rue-vinegar, a quarter of an ounce of London-Treacle, mix it together, and drink it hot every six hours, and continue so until the violent distemper be over.

Drink clear Posset-drink made of one gill of Vinegar, half a pint

Pinte of Canary, which will make a posset of a Pottle of Milk.

To prevent the Infection.

If a house bee Infected, to dissipate the Infection, keep the house alwaies armed with the fume of this mixture following:

	o	s.	d.
Take six pound of Salt-peter	0	6	0
Three pound of Brimstone,	0	1	0
<i>Afaffatida</i> , one pound.	0	4	0
Camphry six ounces.	0	6	0
Myrrhe, four ounces	0	2	8
Frankincense four pound	0	2	0
Pitch six pound.	0	1	0
Fine Benjamin two pound, the smallest is best.	0	6	0
	1	8	0

Beat all these dry substances aforesaid, into a powder, then melt your Pitch, and when it beginneth to cool, put in the powders, and stir the powders with the Pitch very well, pouring in as you stir them, about a quart of the best Vinegar, and when they are cold crumble them into powder, and put them in pots; Burn a small quantity of this morning and evening, to prevent Infection, but to cure, keep the house alwaies in the fumes of this mixture.

For to make the Nosegay Antidote.

Take Storax in powder one ounce and a half, Juniper Berries one ounce and a half, Angelica roots, one ounce and a half, Gum Tragacanth one penny-worth, steeped in a quarter of a Pint of Rue Vinegar six hours, then mix that with the Ingredients aforesaid, and beat it in a Morter into a paste; Adding thereunto a quarter of an ounce of the oyle of wormwood, as you finde occasion: Then Role them up into small balls, and put them into little Ivory Boxes, or sarcenet Baggs, keep them to smell to. For a nosegay Antidote, Camphris one ounce is good.

A Preservative for the poor, and a good Cordial

Take Bay-Berries, the weight of nine pence, and throw away

way the husks, and grate them to a powder, or beat them to a powther, and take the same in stale Beer or Ale, or in VVhite Wine, and goe to bed, and strive to sweat therewith, and that fully, it provoketh sweat well, and thereby cureth the Diseases, and may be taken three or four times if occasion be, for it is a Cordial against the Plague.

Againe.

Also Beer of the infusion of Wormwood and Rue is very good, and to eate of the Herb Sorrel, or of Wormwood, is good to preserve from the Plague, and used in sauce, is a very good Cordial.

Again.

The outlandish Angelica-roots are very good chewed in the mouth, and so keep in the mouth a small root thereof for the preserving from the Plague.

Outward Medicines to be used to Cure the Plague, and draw forward the Disease.

First, when the Bubo or Carbunkle appears, take a Cock, or a Hen, or a Pidgeon, or a Chicken, or a live Pullet, bare about the rump and vent, then strew a little salt thin upon the Botch, then binde the birds leggs and wings, as easily as may bee, and let her sit upon the Botch until she dye; burn her, and take another, and use her as the former; and do this so long till they live, for as long as the Venome is in the Carbuncle, they will dye, and when out they will live:

Now you must apply remedies to draw, and Hors-leeches are very good to apply to the place; If the Leeches take, it is a sign of health, and to make them take the better, wet the place with fair water and sugar warmed, and gently wiped off again, they will take the better:

Also Pidgeons dung, warmed with Swines fat, or Hens dung, and turpentine mixed very warm, applyed warm twice a day like to a poultis.

A good Emplaster to ripen and break the Sores.

First take the heart Crows-foot, make it into a poultis, by bruising it soft with a Pestil, in a cloath; This will draw it, and blister the skin.

Secondly, again Mustard-leed and Pidgeons-dung, well beaten together, with a little Swines fat mixed, and applied warm, do much draw forward a Botch, or Carbunkle.

Thirdly, Take Plantain leaves, or roots for want of leaves, a good quantity, and shred them small, then bruise them well, and strain out the juyce, with crumbs of bread, household leavened bread, boiled in the fore-said juyce, or in the juyce of Sotrel is as good; Make a poultesse of this and apply it, adding in the boyling some Barrows grease, apply it very warm, Sift it three or four times a day; It alwageth the pain, draweth the venom out.

Another Remedy.

Take of the greater Curnfrey hacked and beaten, boiled in Milk, with crumbs of bread, then add a little Butter, and a few Prunes boiled therein, take out the stones; Thus applied, doth digest and suppurate the Bubo.

Another Medicine to ripen a Rotch.

Take a great Onion, make a hole in the top of it, and take part of the Onion out, fill it up with Mithridate, or Treacle, &c, and roste it in embers, and apply it very warm to the Rotch; This is an excellent Antidote, to take away the great pain, and to draw forth the venomous humours, and doth utterly quench the maligne power thereof.

And thus I conclude, and begg a blessing upon all those that shall use the means, and if any there bee, that shall receive benefit and recovery by these Directions: first, let him thank almighty God, that hath created Medicines of the earth to heal his people; and secondly pray for mee, a sinner, the Writer of this little Treatise, for to that intent I took the pains.

And now fellow Creature who ever thou art, if it bee thy chance to mee with this Book, let mee desire thee to read over these Medicines and Prayers; the Comfort will bee thine own.

SECT. I.

Meditations of Death.

THE life of a Christian should bee a continual Meditation of Death.

The flight of a Bird is directed by her traile, the course of a Ship is steered by the helm; so is the life of man ordered by the serious apprehension of his last end.

The first man was called *Adam*, which signifieth, a piece of red Earth; hee was cloathed with the skins of dead beasts, hee was adjudged to the Earth, to digge: God would have his Name, his Garments, and his Imployments, remembrances of his Grave and Mortality: And therefore Christians, read over the 90th. Psalm, and meditate thereupon.

So teach us to number our daies, that we may apply our hearts unto wisdom, vct. 12.

SECT. II.

The Meditation of Death is good against the Sin of Pride.

Whatsoever thy Wealth, Birth, Wisdome, Beauty, State, or Strength bee, thy foundation is in the Dust; *Job 4. 19.* Some are cloathed in Purple, and fare well every day, others lye at the Gates, and have not so much as the crumbs of their Tables.

But in the Grave, Rich and Poor meet together, and the Ulcers of *Earth* will make as good dust as the Paint of *Ja-
bel*: Kings must leave their Crowns and Scepters at the Grave, *I have said ye are Gods, and all of you are Children of the most High, but ye shall dye like men, Psal. 82. 6, 7.*

SECT. III.

The Meditation of Death is good against Covetousness.

The Rich man in the Gospel, when hee had built his Barns,

and inned his Harvest, was called away by Death, and carries nothing with him of all his great store hee had provided, *Luk. 12. Wee brought nothing with us into the world, and it is certaine wee can carry nothing out of it, 1 Tim. 6. 7.* Bee not covetous, O dust and ashes.

The Meditation of Death, is profitable against Lust.

The Prodigal seeing many spectacles of mortality, by reason of the great Famine, leaves his Concubines and riotous living, and returns again to his Father; *Luke 15.*

I have read of one going to the Stews, who meets a dead Corps carrying to the Grave, the sight whereof makes him goe back, and ever after lived a chaste life. *I beseech you all strangers and pilgrims abstaine from fleshly lusts, which war against the soul, 1 Pet. 2. 11.* the Argument used by these Apostles to beat down in us the lust of sin, and the sin of lust, is the mortality of our bodies, why then art thou lustful O dust and ashes?

SECT. IV.

Againe, the meditation of death is an Amidote against all evil in the world.

Death is certaine.

Abraham the Father of the faithful dyed, and the friend of God.

Jacob wrestled with an Angel and prevailed, Death wastoo hard for him.

David triumphed over ten thousand Philistines, and Death triumphed over him.

Solomon a Wise man, he knew the nature of all Plants, and no Plant had the vertue to make him immortal; man is like an Hour-glaſs new turned up, which never ceaseth running till it be all out.

We must needs dye, and are as water spilt upon the ground, which cannot be gathered up again, 2 Sam. 14. 14.

SECT.

SECT. V.

The time when we shall dye, uncertain.

The rich man promised to himself many years, but foole that he was, that night his soul was fetcht from him, *Luk. 12.*

Behold now I am old and know not the day of my death; *Gen. 27. 2.* God would have us ignorant of the last day, that we might be ready every day.

To defer Repentance till to morrow is dangerous; God hath promised thee pardon if thou dost repent to day, but if thou dost not repent, hee hath not promised thou shalt live till to morrow; And if it be not an end of thy sins, it may be an end of thy life; If it bring not forth Conversion, it may bring forth Confusion.

Do therefore as the wise Steward, before thou beest turned out of this house, make sure of God, and Heaven.

SECT. VI.

The place where we shall Dye, uncertain.

Death surprized *Abel* in the Field, *Gen. 4. 8.*

And *Eli* sitting at his Door, *1 Sam. 4. 18.*

Job's Children at a Feast, *Job 1. 19.*

Eglon in his summer Room, *Judges 3. 20.*

Herod sitting upon his Throne, *Act. 12. 13.*

Expect that therefore in every place, which in all places expects thee, and let not the place of thy death trouble thee, for the earth is the Lords and the fulness thereof.

SECT. VII.

The manner of Death is uncertain.

There is a natural death, when a man dies as a Lamp goes

out, because there is no more Oyle to feed it;

And there is a violent Death, when the soul is thrust out of doors, and the Lamp of life, not burnt, but blown out.

There is a timely Death, when a man dyes in a full Age.

There is an untimely Death, when a man is crop'd like an ear of Corn, before it is ripe.

There is a lingering Death, when the soul is besieged with Sicknesse, and as it were, starved, and tired out of her habitation.

And there is a Death, accompanied with raving madness, and distemperature of Body.

Now who knows which of these deaths are appointed for him? well then let us be ready, and let us prepare that

Now the Lord prepare us to meet him, for unto God the Lord belongs the issues of Death, Psal. 68. 20. and I will say

Death is a sleep, Brethren, I would not have you ignorant concerning them that are asleep, 1 Thes. 4. 13.

I will lay me down in peace, and take my rest, Psal. 4. 8.

Death hath no sting, Death is swallowed up in Victory, O Death where is thy sting? Thanks be to God, who hath given us Victory through Jesus Christ our Lord. 1 Cor. 15. 25, 28.

Is our death uncertaine, and the manner of our death uncertaine, learn to live well, fear God, and keep his Commandments; doe justly, and love mercy; walk humbly before God, for precious is the sight of the Lord in the death of his Saints.

Blessed are they that dye in the Lord, for they rest from their labours, and their works follow them, Revel. 14. 13.

Now let us consider these **Some Directions**.

1 In the time of thy Sicknes, with Hezekiah, call thy self to an Accompt for all thy Sins, mourn for them in the bitterness of thy soul, confess them to God, and ask forgiveness.

2 Send for the Minister, and desire his Prayers.

3 Let him give thee the Sacrament of the Lords Supper, this is the best provision for so long a journey, I say to thee as the

the Angel to Elijah, Arise, and take, for the journey is too great for thee, and it will be farre, thou dost care and drinke by faith and true Repentance, thou mayest travel in the strength of this meat to Horeb, the Moun of God, 1 King. 19. 7, 8. this will not make thee dye more quickly, but more quicly,

4. Remember Christ hath purchased Heaven, happiness, and glory for thee.

5. If thou beest a Father, or Mother of Children, call them before thee and bless them, so did Jacob when he departed.

6. Make satisfaction if thou beest able to such as thou hast wronged, and defrauded, without restitution no remission; inquire with *Saymyn* whose Oxen thou hast taken, or whose Asle thou hast taken; whom thou hast defrauded, whom thou hast oppressed, &c. of whose hands thou hast received a bribe, and restore it; send for them who have offended thee, and forgive them, and for those whom thou hast offended, and ask forgiueness.

7. And lastly, resigne and give over thy self to God, Behold, here am I, let the Lord do so we as seemeth good to him, 2 Sam. 15. 26. Not my will but thine be done; and it thus thou beest prepared at the day of death, Oh well is thee, and happy shalt thou be, 1 Samuel 12. 8. 9.

Blessed is that Servant, whom his Lord when he cometh shall finde him doing thus dying; Mat. 24. 26.

And conclude thy life by Prayer.

A Prayer to bee used by a sick, or dying man.

I will praise thee, O Lord God, that thou hast considered my low estate, and hast not shut mee up in the hands of my enemies, nor made my foes to rejoice over mee; and now let thy right hand protect mee, and let thy mercy come upon mee, for my soul is in trouble and anguish, because of its departure from the body. O let not the assemblies of its wicked and cruel enemies meete it in the passing sooth, nor hinder me, by reason of the sins of my passed life; O Lord, be favourable unto mee, that my soul may not behold the hellish countenance of the Spirits

of darknesse ; but let thy bright and joyful Angels entertaine it, that it may give glory to thy Holy Name, and to thy Majestie ; Place me by thy merciful Arme before thy Seat of Judgement, and let not the hand of the Prince of this World snatch me from thy Presence or bear mee into Hell ; Mercy sweet Jesu, Amen.

Another Prayer intime of Plague.

O Lord our God, in whose Name standeth our help, and among other evils, hast promised us to deliver thy people from the snare of the hunter ; and the noysome Pestilence; we beseech thee take this thy Plague away from us, and as the stench of our sins hath ascended up into thy nostrils to provoke thy wrath against us, so let our humble supplications come before thee to procure our happy and speedy release from it, Lord call back thine Angel, and cause him to sheath his Sworde again, we are thy Children, the works of thy hand, we are sorry for our sins, which are the cause of all this, and we purpose amendment ; We are but men, dust and ashes, not able to bear long, therefore, Lord have mercy upon us, and that soon, send us comfort, and suffer us not to perish after so miserable a sorte : We thank thee O Lord, that thou hast not left us altogether comfortlesse, without hope, considering how many thousands are left alive ; Wherefore, O Lord, we beseech thee blesse us, and all those that depend upon us ; Set thy saving mark upon our houses, as thou didst upon the Israelites, and give order to the Destroyer, that he hurt us not ; Put strength to our Medicines, let thy god blessing make the Preservatives of the Physician, and our Shuttings up, places of more security to us, and profitable ; and let us not trust so much in the outward Means, but chiefly in thy Mercies and Blessings upon them, keep us in our down lying, and uprising, and protect us in our vocations ; Have pity upon our distressed brethren, comfort the desolate Widows, provide for all the Fatherless Children, gather us together again, that by this means are dispersed, and continue thy Merciful Work in diminishing our

our dead numbers, till we may justly say in confidence and thanks, with the Prophet, we shall not dye, but live, and declare the Works of the Lord: Grant this O Lord, for Jesus Christ's sake, our onely Saviour; Amen.

A Prayer to bee said in the Progress of Sickness.

O Lord my God, blessed Jesu, who by thy bitter Death and Passion hast sweetned the Cup of Death to us, taking away its bitterness and sting, and making it an entrance to Life and Glory; Have pity upon me thy Servant, who have so deep a share in sin, that I cannot shake off the terrors of Death, but that my Nature with its hereditary corruption will would preserve it self in a disunion from the joyes of thy Kingdome; Lord, I acknowledge my own infirmities, and begge thy pity, it is better for me to be with thee; but the remembrance of my sins, doth so depress my growing confidence, that I am in a great strait, between my fears and hopes, between the infirmities of my Nature, and the better desires of confor-ming to thy holy Will and Pleasure: O my dear Redemer, wean my soul and all my desires from the flatteries of this World; Pardon all my sins, and consign so great a favour by the comforts and attestation of thy Divinest Spirit, that my fears being mastered, my sins pardoned, my desires rectified, as the Hart thirsts after the springs of water, so my soul may long after thee O God, and to enter into thy Courts; Heavenly Father, if it may be for thy Glory, and my Glorius god, to have the daies of my Pilgrimage prolonged, I begg of thee health and life, but if it bee not pleasing to thee, to have this Cup passe from me, thy will be done: My Saviour hath drunke off all the bitterness; behold O Lord! I am in thy hands, do with me as seemeth god in thine eyes: Though I walk through the Valley of the shadow of death, I will fear none evil, for thou art with me, thy Rod and thy Staffe comfort me: I will lay me downe in peace, and take my rest, for it is thou Lord only who shalt make me to dwell in everlasting safety, and to partake of the joyes of thy Kingdome, who Livest and Re却est, e-
ternal

ternal God, World without end. Amen.

A Prayer for one in danger of Death.

O Lord Jesus Christ, our health and life, our hope and our Resurrection from the dead; I resign my self up to thy holy will and pleasure, either to life, that I may live longer to thy service and amendment, or to death, to the perpetual enjoyment of thy presence and of thy Glories; Into thy hands I commend my spirit, for I know O Lord, that nothing can perish which is committed to thy Mercy: For my soul, Strengthen it with thy Grace against all temptations, let thy loving kindness defend it as with a shield, against all the violences and hostile assaults of Satan: Let the same mercie bee my guard and defence, which protected thy Martyrs, Crowning them with victory in the midst of flames, horrid torments, and most cruel deathes: There is no help in me, O Lord, I can not by mine own power, give a minutes rest to my wearied body, but my trust is in thy sure mercies, and I call to minde, to my unspeakable comfort, that thou wonest hungry, and thirsty, and wearied, and whipt, and Crowned with Thorns, and mocked, and Crucified for me: O let that Mercy which made thee suffer for me so much, pardon me and save me; let thy mercies answer for my impieties, let thy Righteousnes cover my sins, thy bloud wash away my stains, and thy comforts refresh my soul, as my body grows weak, let thy grace be stronger, let not my faith doubt, nor my hope tremble, nor my charity grow cold, nor my soul be affrighted with the terrors of death, but let the light of thy countenance enlighten mine eyes that I sleep not in death eternal; And when my tongue fails, let thy Spirit teach my heart to pray, with strong cryings, and groans that are unutterable: O let not the Enemy do me any violence, but let thy holy mercies, and the Angels, repel and defeat his malice and fraud, that my soul may by thy strength triumph in the hopes of eternity, in the fruition of thine, my life, my joy, my hope, my exceeding great reward, my Lord and Saviour Christ, Amen.

A Prayer for a dying person, in, or near the
Agonies of Death.

Most Merciful and Blessed Saviour, have mercy upon the soul of this thy Servant, remember not his ignoran-
ces, nor the sins of his youth, but according to thy great mercy
remember him, in the mercies and glories of thy Kingdome;
Thou O Lord hast opened the Kingdome of Heaven to all Be-
lievers, let thy everlasting Gates be opened, and receive his
soul; Let the Angels who rejoice at the conversion of a sinner,
triumph and be exalted in his deliverance, and salvation, make
him partaker of the benefits of thy holy Incarnation, Life, and
Sanctity, Passion and Death, Resurrection and Ascension, and
of all the Prayers of the Church, of the joy of the Elect, and
all the fruits of the blessed Communion of the Saints, and dai-
ly add to the number of thy beatified Servants, such as shall
be saved, that thy coming may be hastned, and the expectation
of the Saints may be fulfilled, and the Glory of thee our Lord
Iesu, be advanced, all the whole Church singing praises to th:
honour of thy Name, who livest and reignest ever, one God,
World without end, Amen.

O most Merciful Iesu who didst dye to Redēem us from
death, and damnation, have mercy upon this thy Servant,
whom thy hand hath visited with Sickness, of thy goodness b:
pleased to forgive him all his sins, and seal his hopes of Glory
with the refreshments of thy holy Spirit; Lord give him strength
and confidence in thee, allwage his pain, repel the assaults of
his Ghostly Enemies, by thy Mercies, and a guard of holy
Angels: Preserve him in the unity of the Church, keepe his sen-
ses entire, his understanding right, give him a great measure
of contrition, true faith, well grounded hope, and an abundant
charity, give him a quiet and a joyful departure, let thy mini-
string Spirits convey his soul to the Mansions of peace and rest,
there with certainty to expect a joyful Resurrection, to the ful-
nesse of Joy at thy right hand, where there is pleasures for
evermore, Amen.

A Prayer for the Joyes of Heaven. 7A

Most Glorious Jesu, who art the portion and exceeding great reward of a faithful people, thou hast beautified humane nature with glorious immortality, and hast carried the same above all Heavens, above the Seat of Angels, beyond the Cherubims and Seraphims, placing it on the right hand of thy Heavenly Father, and grant to us all the issues of thy abundant Charity, that we may live in thy fear, and dye in thy favour; Prepare our Souls with Heavenly Vertues, for Heavenly Joyes, making us Righteous here, that we may bee Beatified hereafter; Amen.

Books sold by *Henry Million* at the Sign of the *Half-Moon* in the *Old-Bailey*.

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His *Catholick Unity*, in 12.

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The *History of the Gentle-Craft*, in 4.



FINIS.

